

THE TWO DESTINIES;

OR,

THE FUTURE OF THE HUMAN RACE,
AS REVEALED IN THE BIBLE.

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ILLUSTRATED BY A COLOURED CHART.

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THE TWO DESTINIES.

THE Apostle Paul, in writing to the young preacher Timothy, says—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of *truth*" (2 Tim. ii. 15). In arranging the chart of which this book is the key, we have sought in humble dependence on the Lord to do this, and would now ask the candid and careful attention of our readers while we seek to explain it, and not to allow prejudice or preconceived ideas to cause you to throw it aside without examination. Search the Scriptures and see whether these things are so. For upon your acceptance or rejection of the truths contained in the Word of God depends your "Eternal weal or woe, Life or Death, blessing or cursing" (Deut. xxx. 19). The title of the chart is derived from the words of the Lord in Matt. vii. 13 and 14, "Wide is the gate and broad is the way that *leadeth to Destruction*, and many there be which go in thereat. Strait is the gate and narrow is the way that *leadeth unto Life*, and few there be that find it."

NO MIDDLE PATH.

That there are but the two roads is made clear in John iii. 18, 36, where Jesus says, "He that believeth on HIM is *not condemned*; but he that believeth not *is condemned already*;" "He that believeth on the Son *hath everlasting life*; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

DO MEN START ON THE BROAD ROAD OR ON THE NARROW ?

These points settled, the first question that arises is, are men and women born on the broad road or the narrow? Paul, in writing to the Ephesians who were already saved, says (Eph. ii. 1-3), "You hath He quickened who were dead in trespasses and sins." "Ye were *by nature the children of wrath.*" In Romans i. Paul examines the Gentiles and finds them "Haters of God, "Did not like to retain God in their knowledge;" "Filled with all unrighteousness," etc., etc. In the 2nd Chap. he finds the Jews judging the Gentiles, and yet doing the same things themselves. In Chap iii. 9-18 (which has been called God's photograph of man), he sums up Jews and Gentiles as "all under sin;" none of them "righteous, no not one;" "none that seeketh after God;" "none that doeth good, *no not one*;" "all have sinned and come short of the glory of God," etc., etc. Read the whole passage, ponder and weigh it well, as it is God's testimony about yourself by nature. It is as He sees you at this moment, if you have never been washed by the precious blood. Perhaps you profess to be a Christian, but have you ever seen yourself, as he describes you here, and then brought to the condition described in verse 19, *i.e.*, had your "mouth stopped" because you were guilty before God? In other words, have you seen yourself a lost, guilty, helpless sinner? You may be moral and religious, but have you ever been born again? Jesus says (John iii. 3-7) "Except a man be born again he cannot see the kingdom of God." "*Ye must be born again.*"

THE CLEAN FOOTPATH.

In Prov. xvi. 25, we read, "There is a way that seemeth right unto a man, but the end thereof are the ways of

death." Paul, in Rom. x. 1-3, says, "My heart's desire and prayer to God for Israel is, that they might be *saved*, for I bear them record that *they have a zeal of God, but not* according to knowledge, for they, being *ignorant of God's righteousness* and going about to establish *their own righteousness*, have not submitted themselves unto the righteousness of God." They *had a way* (and it seemed right to them), but it was not God's way, and it ended in death. They had a *zeal of God*, but it was not in accord with the Word of God. They *had a righteousness*, their own, which God says is as filthy rags (Isa. lxiv. 6), but they were ignorant of God's righteousness. They had religion, but were not saved, like Paul, as stated by himself (Gal. i. 23-16). He was "exceedingly zealous of the traditions of his fathers." But he was "persecuting the church of God and wasting it."

THE STRAIT GATE.

What is the remedy or the "Strait Gate" referred to in the text? Jesus says, in John x. 9, "I am the door, by Me if any man enter in he shall be saved." Christ is not only the door, but He says (John xiv. 6), "*I am the way*, the truth and the life; no man cometh unto the Father but by Me."

"'Tis Jesus first, 'tis Jesus last, and Jesus all the way."

He says (John iii. 5), "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The water in this Scripture is *not* baptism (although baptism is God's ordinance for people after they are saved), but the Word of God. The word "water" is used again in this sense in Eph. v. 26, "That he might sanctify and cleanse it (the church) with the washing of *water* by the Word." And, by comparing this with 1 Peter i. 23 and 25, it is made

clear that the seed of life is the Word of God. "Being born again, not of corruptible seed, but of incorruptible by the *Word of God*; and this is the word which by the gospel is preached into you."

WHAT IS THE GOSPEL ?

There is much confusion and misapprehension as to what the gospel is. We have frequently been told, even by preachers, when they have been asked to state what the gospel is, that the Bible is the gospel. We admit the Bible contains the gospel, and is all true, but it is not all gospel that is in the Bible. The word Gospel means "good news" or "glad tidings."

We read in Heb. ix. 27, "It is appointed unto men once to die, but after this the judgment." We also read in Psalm ix. 17, "The wicked shall be turned into hell, and all the nations that forget God." These Scriptures are God's truth, and will surely come to pass, but they are not gospel. It is not good news to the sinner, that he has to stand before a Holy God in judgment, and be cast into hell. We learn from the passage quoted above, that the incorruptible seed is that part of the Word of God contained in the gospel. What, then, is the gospel? Paul states it 1 Cor. xv. 1-4, "I declare unto you the gospel." "By which also ye are saved." "For I delivered unto you first of all that which I also received, how that *Christ died for our sins*, according to the Scripture, and that He was buried, and that He rose again the third day, according to the Scriptures." That is the Gospel as formulated by the Apostle Paul, and it is the only ground on which God can forgive sins, and make it possible for Him to proclaim a free pardon to guilty sinners of the fallen race. It is also the ground on which the Holy Spirit works in convincing a sinner of his need,

and in revealing Christ to him as God's provided Saviour, to meet his need. Reader, have you received Him?

DEATH.

We have now come on our diagram to death, and we will soon come to it in our individual experience, unless Jesus should come quickly and make an exception, as shown at the end of the narrow way. But in the natural order of things, death crosses both the broad and the narrow way. There is a solemn and important question asked (Job xiv. 10)—“Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?” There are two classes, two roads, and two destinies; so this question needs a double answer.

DOES THE SOUL SLEEP IN THE GRAVE WITH THE BODY?

In Acts vii. 57-60 we have an account of Stephen being stoned to death, “Calling upon God and saying, Lord Jesus, receive my spirit.” And in the second verse of the next chapter we read, “Devout men carried Stephen to his burial.” His spirit went up to be with the Lord, and his body went to the grave. Phil. i. 23-24, Paul writes—“I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful for you.” And again (2 Cor. v. 5-8), “Whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be *absent* from the body and to be present with the Lord.” Thus we see, there were two things which Paul found it difficult to choose between. His desire for himself was to depart and be with Christ; but for their sakes it was more needful for him to abide in the flesh. In the second passage Paul describes

himself as being clothed with a "tent," which was a burden to him, and he was groaning over its imperfections and frailties ; but he saw two ways out of the difficulty. The most desirable one was not to be "unclothed"—in other words, not to die ; but for Jesus to come back from heaven, "Who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 20-21). But if it was not the Lord's time for that, he was willing to be "unclothed," "absent from the body," to be "present with the Lord." Paul had a hope in advance of the Apostle Peter ; Peter never hoped that he wouldn't die. Why ? Because Jesus had told him that he should (John xxi. 18-19). So he writes (2 Pet. i. 13-14), "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that I shortly must *put off* this my tabernacle, even as our Lord Jesus Christ hath shown me." These Scriptures are conclusive to any one who acknowledges the authority of the Word of God that the soul does not sleep in the grave. And so Job's question is answered for those on the narrow way. The spirit goes to be with the Lord, and the body to the grave.

But if a man on the broad road "dieth and wasteth away and giveth up the ghost, *where is he ?*

Solomon wrote (Eccles. viii. 10), "I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." Solomon, with all his wisdom, could not see beyond the grave ; but a greater than Solomon has been here (Matt. xii. 42), and he tells us in Luke xvi. 19-31 there was a certain rich man ; "the rich man died and was buried, and *in hell* he lift up his eyes, being in torments." His body died, and went to the grave, but his

soul still lived. He could see, speak, feel, remember, reason, and pray ; but it was too late ; the great gulf was fixed. *His body went to the grave, his Soul went to Hell.*

If it was in these days, they would have an impressive funeral service over him, and some popular minister would be reading over his body, "Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them ;" "And we bury this our brother in a sure and certain hope of a blessed resurrection," eulogising the dead man and extolling his virtues. His coffin would be covered with floral designs of anchors, crosses, crowns, gates ajar, etc., etc. They would take him to the grave, and erect a monument over his dead body, with a hand pointing to heaven, and "At rest" or something of the kind inscribed on it ; and all the while the man's soul in *Hades*, praying that a preacher might be sent to his father's house, to testify to his five brethren lest they also come to this place of torment. We have heard preachers speaking of dear departed ones in heaven praying for their friends on earth, but we never heard them tell of friends in hell praying for them ; but that is what we have in this Scripture. The people insist on being deceived in these matters, and their false teachers pander to their preferences, and so men are dying and going to hell. But God says, "His blood will I require at the watchman's hand" (Eze. xxxiii. 6).

Before the Lord Jesus arose from the dead, *Hades*, we believe, had two compartments—one where the wicked dead were in conscious torment, and the other were the righteous dead, whose sins had been covered by the blood of bulls and goats, were in conscious happiness, as we read in the above passage. The rich man was in *Hades*,

“tormented in the flame,” and Lazarus was in Abraham’s bosom, “comforted.” This latter, we believe, was the part of Hades the Lord Jesus descended to when He had been crucified (Acts ii. 27-31), and the place He referred to when He said to the dying thief, “To-day shalt thou be with Me in Paradise” (Luke xxiii. 43). We find that three days after, when He rose from the dead, He said to Mary “Touch Me not, for I am not yet ascended to My Father” (John xx. 17). The sins of the Old Testament saints were not put away, but only covered till Christ came. The blood of bulls and goats could not do it (Heb. x. 4). The word “atone” means to COVER, and the expression “atonement of Christ” is only once used in the New Testament, namely in Rom. v. 11, where it should be rendered “RECONCILIATION,” and is so printed in the margin. We read in Heb. ix. 26, “but now once in the end of the age hath He appeared to PUT AWAY sin, by the sacrifice of Himself.” “And for this cause He is the Mediator of the new testament that by means of death, FOR THE REDEMPTION OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST TESTAMENT” (Heb. ix. 15). Thus we see Christ’s blood did more than atone or cover sins; it put them away, and not only our sins, but the transgressions that were before He came, committed under the previous dispensations. It would appear also as if none had gone by way of death into heaven before His resurrection. Therefore we read, in Eph. iv. 8-10, “When He ascended up on high HE LED A MULTITUDE OF CAPTIVES (margin). Now that He ascended, what is it but that He also descended into the lower parts of the earth.” Scoffers have frequently asked us to locate hell. No doubt the verse just quoted does that—“He that descended is the same also that

ascended up far above all heavens that He might fill all things."

The names of the compartment of *Hades*, where the spirits of the Old Testament saints were, and to which our Lord descended with the saved thief, was Paradise (Psa. xvi. 10, lxix. 15; Acts ii. 27; Luke xxiii 43). The name of the other compartment, where the spirits of the unsaved are in constant torment, as the rich man of Luke xvi. 19-31, is *Tartarus*, the word that is translated "hell" in 2 Peter ii. 4.

The word "*Sheol*" in the Hebrew, is the same as "*Hades*" in the Greek. *Sheol* is translated 31 times "hell," 31 times "grave," and 3 times "pit." But we believe it never means grave, but always the place of departed spirits, sometimes the place of torment, and sometimes the place of comfort. The reasons the translators rendered it "grave" was, that they did not apprehend that it was a place of two apartments; and so when the Old Testament saints spoke of going to *Sheol*, they thought it could not mean hell, so they translated it,—grave. We submit the following proof that it never means grave in any of these 31 texts:—First, it is never in the plural, that is, it never speaks of *Sheols*; second, it does not speak of the body going there; third, it does not locate it; and, fourth, it does not speak of an individual's *Sheol*; fifth, it never speaks of man putting anyone into *Sheol*; but all these are true of the word "Queber," which is translated "grave" 34 times, "sepulchre" 26 times, and "burying-place" 4 times. To make this clear, for we believe it to be very important, we will give a few examples of the word "Queber." "And Jacob set a pillar on her (Rachel's) grave" (Gen. xxxv. 20). "Thy carcase shall not come unto the sepulchre of thy fathers"

(1 Kings xiii. 22). "Buried him (Samson) in the burying-place of Manoah his father" (Judges xvi. 31). "He (Josiah) made dust of them (the idols) and strewed it upon the graves of them that sacrificed to them" (2 Chron. xxxiv. 4). "And the bones of Saul and Jonathan his son, buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father" (2 Sam. xxi. 14).

The Israelites complain, "Because there were no graves in Egypt," etc. (Exod. xiv. 11). There are two Scriptures in connection with our Lord which bring out the two words—one in connection with the body, and one with the soul. "He made his grave (Queber) with the wicked, and with the rich in his death" (Isa. liii. 9). His body went to the Queber; again, "Thou wilt not leave my soul in hell (Sheol)" (Psa. xvi. 10). "His soul descended into Sheol, or the lower parts of the earth" (Eph. iv. 9); or, "paradise" (Luke xxiii. 43). But when He ascended, paradise and its inhabitants were transferred to the third heaven. The apostle was "caught *up*" to it, and heard unspeakable words (2 Cor. xii. 1-5). So one part of *Hades* is empty now, and the other will be, at the "Judgment of the Great White Throne," when Death and *Hades* will deliver up their dead. Death will deliver the body, and *Hades* the soul; and, re-united, the man will stand to be judged at the Great White Throne.

These five points in connection with the word Queber, the right word for "grave," prove conclusively that the word *Sheol* does not mean "grave," and should never have been so translated.

You never read anything like Jacob setting a pillar on Rachel's *Sheol*, and the old prophet in Bethel did not own a *Sheol* to put the carcase of the man of God from Judah in, nor do you read of *Sheols* in Egypt, etc.

In Job xiv. 14, another important question is asked, "If a man die shall he live again?" and it is answered for two classes by the Lord Jesus in John v. 28 and 29.

"The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These are the two resurrections, but we see by other Scriptures, they are a thousand years apart.

THE RESURRECTION OF LIFE.

"The first resurrection" (Rev. xx. 5) may take place at any moment, when "The *Lord Himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (1 Thes. iv. 13-18). And we also read of the exception to death, for those on the narrow way. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed (he is speaking to Christians only, see chap. i. 2). In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (that is, the dead in the graves) must put on incorruption, and this mortal (the living) must put on immortality" (1 Cor. xv. 41-54). And we might notice here that the word "immortal" is never used in Scripture in connection with the soul; "mortality" and "immortality" are always spoken of in connection with the body. This is important, as there is a heresy founded on the belief that "Eternal Life" and "Immortality" are synonymous terms. We *have* eternal life; the moment we trust Jesus, our souls are saved—"shall never die," we are not hoping for that, "but ourselves which *have the first fruits of the Spirit* (eternal life),

even we ourselves groan within ourselves, waiting for the adoption—to wit, the redemption of our body—for we are saved by hope,” etc. (Rom. viii. 21-25). We have eternal life now, but Jesus is the One “who only hath immortality” (1 Tim. iv. 16). In other words, a body not subject to death.

THE JUDGMENT-SEAT OF CHRIST.

This (see 2 Cor. v. 10,) takes place in the heavens, and is only for Christians. The question of their salvation will not be raised then ; the Lord will reward His own people according to their service (1 Cor. iii. 8-15). “And every man shall receive his own reward according to his own labour” ; “Let every man take heed how he buildeth,” “for other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble,” &c. Notice, there are two classes of materials, being built on the foundation already laid, viz.: gold, silver, precious stones. This is one class, and it will make a very small pile in the eyes of man, but it is to be tried by fire. The other class, viz.: wood, hay, stubble, will make a great show ; but it will not stand the fire, for we read, “Every man’s *work* shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man’s *work of what sort it is* (not of what quantity it is). If any man’s *work* abide which he hath built thereon, *he shall receive a reward*. If any man’s *work* shall be burned, he shall suffer loss ; *but he himself shall be saved yet so as by fire*.” The LAUREL CROWN on the diagram, is intended to represent the reward for *faithful* service.

A man may be a great worker and very zealous, yet if he is not working in accordance with the Word of the Lord,

he will lose his pile in the great fire. "And if a man also strive for masteries, yet is he *not crowned* except he strive lawfully" (2 Tim. ii. 5). Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. iv. 7-8).

WAR IN HEAVEN—SATAN CAST OUT.

After everything has been settled righteously, Satan, who up to this time has had access to heaven, and who doubtless is present at this judgment as the "Accuser of our brethren" (the Counsel for the prosecution, as we have it in our courts), is cast out. Rev. xii. 3-7-12, "There appeared a great wonder *in heaven*; and behold a great Red Dragon, having seven heads, and ten horns, and seven crowns upon his heads." "And there was war *in heaven*; Michael and his angels fought against the dragon, and the dragon fought and his angels. And prevailed not, neither was their place found any more *in heaven*. And the great dragon was cast out, that Old Serpent called the Devil, and Satan; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying *in heaven*, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which *accused them before our God day and night*. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." We know it will be objected by some, that this scene is not future.

They claim that it occurred long ago, before the time of Adam. But this will not stand the light of the Word of God. It is part of the revelation given to John of "*things which must shortly come to pass*" (Rev. i. 1), and not of what has already happened. And Satan is there as the accuser of the brethren. And it is said he has but a short time on earth. Read Zech. iii. 1-2. We wrestle against "*wicked spirits in heavenly places*" (Eph. vi. 12, margin).

The words of Jesus (Luke x. 18), "I beheld Satan as lightning fall from heaven," are doubtless prophetic, and refer to this seen in anticipation.

THE MARRIAGE SUPPER OF THE LAMB

will take place after Jesus has rewarded His servants, and Satan and his angels are cast out. Then we read of rejoicing (Rev. xix. 5-9), "For the marriage of the Lamb is come and his wife hath made herself ready." Read the whole passage.

But what we have seen since the resurrection of life has all to be done in heaven. What is to be going on, on earth during the interval between the resurrection of the dead and the changing of the living saints, till the Marriage Supper of the Lamb?

THE TIMES OF THE GENTILES.

To refer back on the diagram for a little to the line under the BROAD WAY, printed as above. The times referred to here began when the Lord took the earthly supremacy away from His people Israel, for their sin, and gave it to the Gentiles, in the person of Nebuchadnezzar, about 600 years before Christ.

This is clearly brought out in King Nebuchadnezzar's dream (Dan. ii.) of a great image, which was prophetic of the Times of the Gentiles. It commenced with him, "Thou art this head of gold," ver. 38. It will finish when

“the God of heaven shall set up a kingdom which shall never be destroyed” (vers. 44-45). The Lord Jesus foretold the destruction of Jerusalem under Titus. And told how long it should continue trodden down. “Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled” (Luke xxi. 20-24). The Jews are set aside meanwhile ; but what is the Lord doing now? Read Acts xv. 14-18. “Simeon hath declared, how God at the first did visit the Gentiles *to take out of them a people for His Name.*” “*After this I will return, and will build again the tabernacle of David, which is fallen down,*” etc. “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved ; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. xi. 25-26).

We have a prophecy of this in Hos. iii. 4-5, “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness, *in the latter days.*”

What a marvellous thing that any one should question the inspiration of the Bible. These things were foretold from eighteen to twenty-six hundred years ago, and a great part of them have been fulfilled. All the kingdoms foretold in the second chapter of Daniel, except the two last, have come as predicted. The children of Israel have been many years without a king and prince, and although they know that “without shedding of blood is no remission of sin,” yet they keep up their ritual without a sacrifice. Jerusalem was destroyed as predicted, and has

since been "Trodden down of the Gentiles," in spite of Jews, Christians, Emperors, Kings, and Crusaders, and judicial blindness is still resting on the Jews. The natural branches of the olive tree (the Jews) are broken off, and the wild olive (the Gentiles) grafted in. Paul says, "Boast not, because of *unbelief* they were broken off; and thou standest by faith; be not high-minded but fear" (Rom. xi. 11-32). And where is the faith to-day that "Was once for all delivered to the saints?" (Jude 3 R.V.). And how long is this to last? We don't know, and we believe that all attempts at setting dates arise from misapprehension of the time we are living in. The Jews were an earthly people, and God gave them dates, times and seasons, new moons, and Sabbaths. He clearly showed (Daniel ix. 24-27) Seventy Weeks were determined upon His people. The word "week" here means *seven* in the Hebrew, and is an ambiguous term, like the word "dozen," and would be understood differently, according to what was being considered. If he was speaking of days, it would be understood as seven, or a week of days; if of months, as weeks (or sevens) of months. In the beginning of the chapter, verse 2, Daniel says, "I understood by books the number of the *years*, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish *seventy years* in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications and fastings," etc. And while he was praying the angel Gabriel was sent to give him skill and understanding. He begins by saying, "Seventy weeks are determined, etc., which taken in connection with what Daniel was speaking about (which was years) would be understood to mean weeks or sevens of years, or 490 years. At the end of 69 weeks, or 483 years, Messiah

was to be cut off. This came to pass as predicted. The Jews rejected their king, put Him to death; but God raised Him from the dead, and said, "Sit on My right hand, until I make Thine enemies Thy footstool" (Heb. i. 13; Psalm cx. 1). The clock stopped, so to speak, at the casting off of the Jews. And the seventieth week of Daniel is still in the future, when He shall "finish the transgression"—"make an end of sins"—"bring in everlasting righteousness"—"anoint the most holy" (Dan. ix. 23). That week will begin after Jesus takes away his own, as described in "The resurrection of life."

THE DOOR SHUT FOR CHRISTENDOM.

In the parable of the ten virgins (Matt. xxv. 1-13) we have a picture of the professing church. They "went forth to meet the Bridegroom;" "Five of them were wise, and five were foolish;" "While the bridegroom tarried, they all slumbered and slept." The very meaning of the word "Church" is "called-out." As Paul writes to the Thessalonians (Thes. i. 9-10),—"Ye turned to God from idols to serve the living and true God, and *to wait for His Son from heaven*, whom he raised from the dead, *even Jesus, which delivered us from the wrath to come.*" This then was what they were pretending to do, but they were all asleep. A perfect picture of to-day, the saved and the lost, in the professing church, and all asleep. They don't believe He is coming: in fact some teach in their creed that He is not. However, "At midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet Him." The bridegroom came. "*And they that were ready, went in to the marriage, and the door was shut.* Afterwards came also the other virgins saying, "Lord, Lord, open to us," but He said, "I know you not." "Watch, therefore, for ye know neither the day nor the

hour wherein the Son of Man cometh." And again (Luke xiii. 23-28), "When once the master of the house is risen up and hath *shut too the door*, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know you not, whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I *know you not* whence ye are; *depart* from Me, all ye workers of iniquity." It could be only unsaved professors that would say, "We have eaten and drunk in thy presence." Reader, if Jesus were to come back to-night, would you be ready? In Gen. vii. 1-16, we have a type of this Noah was preaching the judgment to come, for one hundred and twenty years, but he only made converts of his own family, and God's long-suffering came to an end. "The Lord said unto Noah, Come thou and all thy house into the ark (ver. 16), and they went in, and the Lord *shut him in*"; but the same hand closed all the rest of the people out. In verse 4 we read, that they were in the ark seven days before the flood came; and so if Jesus was to come back to-night, the door would be shut, and the Scripture, "*Now is the accepted time*"—"Now is the day of salvation" could not be any more for gospel rejectors. But it might be seven years before the destruction come, "When the Lord Jesus Christ shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, *and that obey not the gospel* of our Lord Jesus Christ; who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of His power." "But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the

day of the Lord so cometh as a thief in the night. For when *they shall say, peace and safety*, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape" (1 Thess. v. 1-3). In view of the times we are in, these are solemn words. The "peace and safety" preachers, abound in our pulpits, and the better they can sing their lullaby of peace, the larger salary they can command. In fact, the professing Church will not have "judgment-to-come preachers" any more. Said a lady to the writer, "I am a member of the Baptist Church, but if my minister undertook to preach to us from the pulpit that there is a hell, or "Ye must be born again," I wouldn't fall out with him, but I would get up and walk out, and wouldn't go back again." The charge the Lord made against the "prophets of Jerusalem" is true largely against the preachers to-day (Jer. xxiii. 17), "They say still unto them that despise me, *The Lord hath said, Ye shall have peace*; and they say unto every one who walketh after the imagination of his own heart, *No evil shall come upon you.*"

THE REIGN OF ANTICHRIST.

In the Scripture quoted—viz., Dan. ix. 24-27, between the 26th and 27th verses, the present interval of nearly nineteen hundred years takes place. "The prince that shall come" spoken of there, is the "Antichrist." Notice verse 27—"He shall confirm a covenant with many for one week (seven years), and in the midst of the week (three and a-half years) he shall cause the sacrifice and the oblation to cease." The Jews will receive Him as their Messiah, as Jesus tells them (John v. 43), "I am come in My Father's Name and ye receive Me not; if another shall come in his own name, him ye will receive." The temple at this time will be rebuilt, and the ritual

and sacrifices will be renewed. This will go on for three and a half years. Then he will throw off all restraint and cause Himself to be worshipped. Read carefully 2 Thes. ii. 1-12 and Rev. xiii. In these two Scriptures we have a very full account of him, whence he is, from whom he receives his power, and what he does. In 2 Thes. ii. 1-12 Paul warns them not to think the day of Christ (or of the Lord) is at hand (or, "is present,"—see R.V.) (This day is not when He comes to the "air" for His Church, but when He comes back to the earth with His saints already caught up). So he tells them, "That day shall not come, except there come a falling away first, and that *Man of sin* be revealed, the *Son of perdition*, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he *as God sitteth in the temple of God*, showing himself that *he is God*." "And now ye know that which restraineth, to the end that He may be revealed in His own season. For the mystery of lawlessness doth already work, only there is *one that restraineth now, until he be taken out of the way*. Then shall be revealed the *Lawless One*, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming" (ver 6-8, R.V.) The principles of the *lawless one*, or Antichrist, are already working. God give us the "hearing ear, the seeing eye, the wise and understanding heart." What are Antichrist's principles? "Lawlessness," Socialism, Communism, etc. "Every spirit that confesseth not that Jesus Christ is come in the flesh," "This is that spirit of Antichrist" (1 John iv. 3). Unitarians, Jews, etc.

"For many deceivers are gone forth into the world, they that confess not that Jesus cometh (or is coming) in the flesh, *this is the deceiver and the Antichrist*" (2 John 7,

R.V.). This is in most pulpits to-day. "He opened his mouth in blasphemy against God" (Rev. xiii. 6). Herein we have Atheism and Infidelity.

"Master, we would see a sign from Thee" (Matt. xii. 38), was the request of the Pharisee to our Lord. He does not give signs; His word is enough; but the devil will give the people signs. So Antichrist's false prophet gets power from the devil to give signs (Rev. xiii. 13-15). "And he doeth great wonders, so that he maketh fire come down from heaven on the earth by those miracles, saying they should make an image of the Beast (Antichrist). And he had power to give life unto the image of the beast, that the image should speak."

Spiritualism is to-day preparing the world for this, and the devil is giving those who are ready for it, signs, and thus making them believe they are from heaven, not openly yet, but that will be by-and-by.

Ver. 16-17—"And he causeth all, both small and great rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name." This principle is meanwhile permeating everything in the world through monopolies, secret societies, trades unions, etc. The Word of God is cast aside almost entirely in these days. There is little of it now, even among those who profess to be Christians; but Antichrist is coming, and nearly all will believe in him. "All the world wondered after the beast," "Who is like unto the beast? who is able to make war with him?" (Rev. xiii. 3-4).

"Him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish,

because they received not the love of the truth that they might be saved. For this cause God shall send them strong delusion that they should believe a (the) lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thes. ii. 7-12).

THE JUDGMENT OF BABYLON.

In Rev. xvii. and xviii. God has graciously given us an account of Babylon the Great, what He thinks of her, who she is, what is her special sin, and what is to be her end. And let us remember that this is part of the “Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass.”

He says, “*Blessed is he that readeth, and they that hear the words* of this prophecy and *keep* those things which are written therein, for the time is at hand” (Rev. i. 1-3).

So here is a special blessing for you, reader, if you read, hear, and keep the words of this prophecy. One of the angels came and talked with John, and said, “Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters” (Rev. xvii. 1). In ver. 15 he tells us what the waters are—“The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues.” Ver. 3, “So he carried me in the spirit into the wilderness, and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.” The beast is doubtless Antichrist—see chap. xiii. 1. Ver. 6, “And upon her forehead was a name written, Mystery, Babylon the great, the Mother of Harlots and abominations of the earth.”

Notice the symbol is double, a city and a woman; can we identify them? Notice in ver. 3, “Having seven

heads?" ver. 9 explains this—"The seven heads are seven mountains, on which the woman sitteth." Rome is built on seven hills (ver. 18), "And the woman which thou sawest is that great city which *reigneth* (in John's time she was mistress of the world) over the kings of the earth." There is another clear proof that the woman is Papal Rome (ver. 6), "And I saw the woman drunken with the blood of the martyrs of Jesus." We can even identify her by the colour of her dress (ver. 5), "The woman was arrayed in purple and scarlet colour." People have named her favourite colour "Cardinal Red." There is another remarkable thing that all of her members are very zealous in contending for, it is, that she is the "Mother" church. And she is sitting upon many peoples (ver. 15). So much for the mother; but who are the daughters? We are left to find this out by analogy. There is a word in this same connection in Eze. xvi. 44, "As is the mother so is her daughter," and if we are humble and submissive, the Lord will show us who they are. "The meek will He guide in judgment, and the meek will He teach His way" (Psa. xxv. 9). There will no doubt be a family likeness between the mother and her daughters. In Rev. xvi. 19 we read, "And the great city was devided into three parts, and *the cities of the nations fell*, and great Babylon came in remembrance before God." He makes it clear that "the great whore" and the city are identical, and that both centre in Papal Rome. By clear analogy we may conclude, that "the cities of the nations" are the "National" churches. But the chief identification is their sin. "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her" chap. xviii. 3. The same charge is made in chaps. xvii. 2, and

xix. 3. The fornication is no doubt spiritual; what then is spiritual adultery? We have it clearly brought out in Jas. iv. 4—"Ye adulteresses, know ye not that the *friendship of the world is enmity with God*? Whosoever, therefore, will be *a friend of the world, maketh himself an enemy of God*" (R.V.) Friendship of the world then, is spiritual adultery, and how many sects are there in Christendom clear of this? Paul says, "Study to shew thyself approved unto God" (2 Tim. ii. 15). "And again, "If I yet pleased men, I should not be the servant of Christ" (Gal. i. 10). Is not all the desire and strife to-day to have a popular church, and a popular preacher? Well, such churches, and such preachers, are the enemies of God. "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets" (Luke vi. 26.)

And the woman is sitting on Antichrist, and he full of names of blasphemy, and she pretending to be the bride of Christ, called out of the world to testify of it, that the works thereof are evil; but is vieing with theatre-managers, showmen, gambling hells, and merchants, as to how she can extort money out of the people. She has her own theatres, shows, lotteries, concerts, auctions, pews, oyster-suppers, strawberry-festivals, pic-nics, etc., etc. And thus the people are pleased, and so is the devil. In this manner the Sunday-school scholars are trained for the theatre, and the parents are exhorted to join "*our church*" for the good of the society, and the question, "Are you born again," is never asked. Hell is never mentioned, and so poor sinners' paths are smoothed to the pit. There is no one to warn them to "Flee from the wrath to come." And if perchance some so-called "fanatics" should so do, they would only be laughed at for their

pains. For the harlot's daughters have actually taught them that "Hell" is an exploded theory, and that she is converting the world. Alas! alas! God says, in Rev. xviii. 23, "By thy sorceries were all nations deceived." "The great whore, which did corrupt the earth with her fornication" (xix. 2).

"Babylon the great is fallen, is fallen, and *is become the habitation of devils*, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (chap. xviii, 2). What a terrible description, and what a contrast to the true Church. "Builded together for an *habitation of God*, through the Spirit" (Eph. ii. 22.) But, reader, you may say, "I know this is true, but still I believe there are many real Christians in the churches." There is no doubt there are some, but they are all in an unscriptural place. Ver. 4 is proof that some of God's people are there, and there is a voice from heaven speaking to them, "*Come out of her, My people*, that ye be not partakers of her sins, and that ye receive not of her plagues."

What is to be her end? The world that she loved, will see her hypocrisy and turn against her (Rev. xvii. 16-17). The ten Kings and Antichrist "shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put in their hearts to fulfil His will." "Be ye not unequally yoked together with unbelievers; for what fellowship hath light with darkness." "*Come out from among them*, and be ye separate, saith the Lord, and touch not the unclean. *And I will receive you*, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14-18). "Awake, thou that sleepest, and arise from (among) the dead, and *Christ shall give thee light*." The woman has leavened all the

meal. There is not a doctrine in the Word of God, that has not been corrupted by the professing Church.

THE THREE REIGNING CROWNS OF THE WORLD.

On the diagram you will notice the three crowns. There are only three places in the New Testament where the words translated "crown" mean in the original "Reigning Crown"—*i.e.*, diadem. In all the other places the word translated "crown" means "*Laurel* crown." The first diadem crown mentioned, is in Rev. xii. 3, where we find the seven crowns on the head of the devil. He is the "Prince of the world" (John xiv. 30). The same truth is clearly taught in Luke iv. 5-6—"The devil taking him (Jesus) up into a high mountain, showed unto him *all the kingdoms* of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them, for *that is delivered unto me, and to whomsoever I will* I give it," "If thou therefore wilt worship me, all shall be thine." The Lord Jesus would not take it at his hands, and so the devil has the crowns of the world to-day. Nevertheless, all this is working out the counsels of God. During the seven years that follow this present dispensation of grace, Satan finds one who will come to his terms, so we next read of the crowns on the head of Antichrist and where he got them. Rev. xiii. 1-2, "And the dragon (devil) gave him his power and his seat and great authority." And the world "worshipped the beast, saying, who is like unto the beast? Who is able to make war with him?" (ver. 4). And in Rev. xix. 11-21, we find one who is able to make war with him. Heaven is opened and Jesus comes forth. "On His head were *many* crowns." "Thus saith the Lord God, Remove the diadem, and take off the crown; exalt Him

that is low, and abase him that is high. I will overturn, overturn it, until He comes *whose right it is*; and I will give it Him." (Eze. xxi. 26-27).

Meanwhile our Lord is rejected. It is ours to be rejected with Him, and have nothing to do with this world but to "Pay tribute to whom tribute is due," and "be subject to the powers that be." We are strangers in this country, and pilgrims seeking another. "Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. iii. 30 R.V.) We cannot be citizens of two countries at the same time; and, moreover, a citizen of another country is not eligible for office in this. Jesus took us out of this world, and sent us back to it for Him. In praying to His Father, He says (John xvii. 18),—"As Thou hast sent Me into the world, even so have I sent them into the world." What are we sent for? As "Ambassadors of Christ" are we come (2 Cor. v. 20); and who does the ambassador look to for his pay: the country he is in, or the one that sent him? What would be thought of the ambassador from England taking up a collection at Washington to pay his expenses? We learn who the Lord's servants did not take from, in 3 John 5, 8—"For His Name's sake they went forth, taking nothing of the Gentiles;" but the Lord's people were commended for helping them on their journey, and in so doing were called "Fellow-helpers to the truth."

THE GREAT TRIBULATION

is in the last half of the week referred to at page 18. In the first half, Antichrist is elected by popular acclamation. We learn in Daniel how he gets it (ch. ix. 23-25)—"He shall cause craft to prosper." "And by peace (or prosperity) shall destroy many" (Dan. xi. 31, 45)—"Corrupt

by flatteries." The Jews and the professing church will receive Him. In the middle of the week, Satan and his angels are cast out of heaven, "having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). Antichrist "causeth the sacrifice and the oblation to cease;" he "exalteth himself above all *that is called God.*" The Jews are at their ritual, the professing church is still claiming to be worshipping God; but he stops it all, and sets himself up to be worshipped, and causes "as many as would not worship the image of the beast should be killed (Rev. xiii. 15). The Lord spoke of this time in Matt. xxiv. 15-31, "When ye therefore shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the holy place." "Then let them which be in Judea flee to the mountains," etc. "There shall be great tribulation, such as was not since the beginning of the world, to this time, or ever shall be." Then "He that shall endure unto the end, the same shall be saved (ver. 13). This Scripture does not refer to Christians in this present dispensation, but is for the faithful Jews during the tribulation. To-day it is "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). A very different thing is grace from reponsibility. At that time the vials of God's wrath will be poured out in quick succession—war, famine, pestilence, and persecution.

God will then be visiting His people Israel, and the blindness that is on them now, will commence to be lifted off them, and the Gentiles shall be blinded—"God shall send them strong delusion that they should believe a lie." At that time many will be slain for refusing to bow to Antichrist, as we read, "I saw under the altar, the souls of them that were slain for the Word of God, and for the

testimony which they held" (Rev. vi. 9). And these cried, "How long, O Lord, dost Thou not judge and avenge our blood on them that dwell on the earth?" They were answered to wait a little, till the rest of their brethren should be killed as they were. Again, in chap. xx. 3, at the end of the tribulation, we read of them again, "I saw the souls of them who were beheaded for the witness of Jesus—which had not worshipped the beast, neither his image, or received his mark—and they lived and reigned with Christ a thousand years." These have part in the first resurrection, but they are not in the church. These Scriptures, that the professing church has been appropriating to herself, at funerals, etc., apply distinctly to those troublesome times, such as "These are they which came out of (the) great tribulation, and have washed their robes and made them white in the blood of the Lamb" (chap. vii. 14). And again, "Blessed are the dead which die in the Lord FROM HENCEFORTH; yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (chap. xiv. 13). This last Scripture has been quoted over the body of many an unsaved sinner, and much comfort derived from the words "and their works do follow them," but it seems they never apprehended the period referred to, viz., "from henceforth."

We have only glanced at a few of the things in the preceding five chapters, that happen on earth in the seven years that elapse between "the coming of our Lord Jesus Christ and our gathering together unto Him" 2 Thes. (ii. 1), and

THE REVELATION OF JESUS CHRIST.

This is when He is revealed TO THE WORLD: as we read (Rev. i. 7), "Behold, He cometh with clouds, and

EVERY EYE SHALL SEE HIM, and they also which pierced Him ; and all kindred of the earth shall wail because of Him."

We would like to impress, especially on our unsaved readers, the awful solemnity of the things revealed in this, and the preceding chapters. They may all take place on this earth within the next few years, and your eyes may see them and your tongue may take part in the wail, described in the verse just quoted, and your body be destroyed in the destruction that shall follow.

You will observe "The Morning Star" on the diagram, at the resurrection of life. This is the aspect in which Jesus comes, just before the break of day. He says, "I am the bright and the Morning Star" (Rev. xxii. 16).

In Isa. xxi. 11-12, the call is made, "Watchman, what of the night?" The Watchman saith, "The morning cometh, and also the night." This seems a contradiction, but we can settle it in our hearts there are no contradictions in the Word of God. Let us read a passage that brings out the coming Morning and Night (Mal. iv. 1-3). "Behold the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch. But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet." This then is the morning for this groaning world, when Jesus comes as the Sun of Righteousness ; "when He shall be as the light of the morning, when the sun riseth, even a morning without clouds (2 Sam. xxiii. 4). "God is our refuge and strength, a very present help in trouble. Therefore will not we

fear, though the earth be removed, though the mountains be carried into the midst of the sea." "God is in the midst of her, she shall not be moved; God shall help her when the morning appeareth" (Psalm xlv. 1-5, margin).

But a never-ending night will commence for the unsaved, "To whom is reserved the blackness of darkness for ever" (Jude 13). We are told by materialists, that if the wicked are burned up root and branch, that is the last of them. Not so. Sodom and Gomorrah's judgment was a type of this. Nearly two thousand years before the incarnation of Christ, they were burned up root and branch, but were they annihilated? Jude 7 says, they "ARE set forth for an example, suffering the vengeance of eternal fire." Notice, this is written in the present tense. At the time of our Lord warning the city of Capernaum, He said (looking forward to a time yet future), "It SHALL BE more tolerable for the land of Sodom, IN THE DAY OF JUDGMENT than for thee" (Matt. xi. 23-24). Here we have the PAST, the PRESENT, and the FUTURE of Sodom and Gomorrah.

This burning up is a temporal judgment. Their bodies are destroyed, to be raised again at the resurrection of damnation; but their souls go to hell. There is such an abundance of Scripture that speaks of this time of our Lord's return in glory, that it is difficult to know where to begin or stop. The Apostle Peter says (Acts iii. 20-21), "He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS PROPHETS SINCE THE WORLD BEGAN." The devil has perverted this Scripture too, and made it mean that everybody is to be saved eventually, instead of, (as it means) that God will restore the earth, and take off the curse brought in by sin,

at least partially, at the Millennium. "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that OBEY NOT THE GOSPEL of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thes. i. 7-10). Theologians have been dreaming that the Gospel will convert the whole world, and that it will get better and better, till everybody is saved, and then the Millennium will commence. Whereas God says, "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). It is not by preaching of the Gospel it is to be ushered in (although we should lift up our voice like a trumpet, and warn sinners to flee from the wrath to come); but by the Lord gathering "out of His kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. xiii. 41-42). The judgment of the nations takes place at this time. It has been taught, that this and the judgment-seat of Christ (2 Cor. v. 10) and the judgment of the great white throne (Rev. xx. 11-15) are one and the same; but on the very surface of the prophecies concerning them, it may be seen that they are entirely different. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." He shall separate them one from another, as a shepherd divideth his sheep from the goats. He will say to them on His right hand, "Come, ye blessed of My Father, inherit the kingdom" (His earthly kingdom that

He then establishes) "prepared for you." "For I was an hungered," etc., etc. Then shall He say also unto them on His left hand, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." These are doubtless the Gentile nations who have not had special Gospel privileges, and their blessing or cursing seems to depend on the manner in which they have treated the Lord's little ones during their great tribulation. There is nothing said about resurrection at this judgment.

The most complete picture that we have of our Lord's return to earth in glory, is in Rev. xix. 11-21, "And I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes are as a flame of fire, on His head are many crowns, and He is clothed with a vesture dipped in blood; and His name is called the Word of God; and out of His mouth goeth a sharp sword that with it He should smite the nations, and He shall rule them with a rod of iron, and He treadeth the wine-press of the fierceness and wrath of Almighty God; and He had a name written King of kings and Lord of lords." No doubt some of my readers will look upon these things as parables, something that no one can understand, yet they mean just what they say. Such things as "out of His mouth goeth a sharp sword," simply mean that they are slain by His Word.

The scene here described will actually take place outside Jerusalem. We are told so distinctly in Zech. xiv. 1-9. Antichrist, his false prophet, and ten subordinate kings, and all nations will be there. "I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against those nations." "And His feet

shall stand in that day in the Mount of Olives, which is before Jerusalem." "And the Lord my God shall come, and all the saints with Thee." "And the Lord shall be king over all the earth. In that day there shall be one Lord and His name one." Let us return to Rev. xix. 17-21. Before the battle, the birds of the air are called together. "Come, be gathered together unto the great supper of God" (R.V.), that ye may eat the flesh of kings, captains, mighty men, great and small, bond and free." "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Notice, on the diagram, the arrow at Rev. xix. 20 ; it goes to the lake of fire. "These both were cast alive into a lake burning with brimstone." Antichrist and his false prophet go alive to the lake of fire, a thousand years before the wicked dead are judged at the great white throne. On the diagram at this same point, another arrow is seen at Rev. xx. 1-3. An angel comes down from heaven and binds the devil, casts him into the bottomless pit, and sets a seal on him, that he should deceive the nations no more till the thousand years should be fulfilled ; after that, he must be loosed for a little season.

The armies of Antichrist are destroyed off the earth as to their bodies, but as to their eternal destiny they hear "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels."

THE MILLENNIUM.

"And the time came that the saints possessed the kingdom" (Dan. vii. 22). "And they lived and reigned with Christ a thousand years" (Rev. xx. 4). "But the rest of the dead lived not again, until the thousand years

were finished" (Rev. xx. 5). This is where we learn that the two resurrections (*i.e.*, just and unjust) are a thousand years apart. The force of the passage, "Except a man be born again, he cannot see the kingdom of God" (John iii. 3) is, that during the kingdom period, his body shall be mouldering in the grave, and his soul in hell, as we read in Psalm xlix. 14, margin—"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them IN THE MORNING, the grave being an habitation to every one of them."

One of the most beautiful passages in the Word concerning the millennial reign, who ushers it in, how, and its effects on the brute creation, we find in Isa. xi. 1-9. "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots," "And with righteousness shall be judged the poor—and He shall SMITE THE EARTH WITH THE ROD OF HIS MOUTH, and with the breath of His lips shall He slay the wicked." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf with the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy, in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day, there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and His rest shall be glorious." We find, by referring to Gen. i. 30, that the Lord did not create any of the animals to eat flesh. "And to every beast of the earth, and to every

fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat, and it was so." The Jews, who at present, according to the word of the Lord, are scattered among all nations, a by-word and an hissing, will then change places with the Gentiles. "Thus said the Lord of Hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii. 23).

"Behold, a King shall reign in righteousness, and princes shall rule in judgment, and a Man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place; as the shadow of a great rock in a weary land."

This is a very meagre account of the glory, rest, and peace of the Millenium, when the Lord Jesus shall reign in the glory and over the earth, but my readers can look up the passages for themselves. It will be found that the Book is full of it, especially the Prophets and the Psalms. But it is an humbling thing to see the dreadful depravity of the human heart even then. Although Jesus reigns here in person, and it will be a glorious time for the righteous when the righteous King shall reign: yet sin will be in the world, though it will have to hide its head, or be visited with swift retribution.

We learn in this connection, that the Lord's enemies only obey Him because they are compelled. We read in Psalm lxvi. 3 (margin) "Thine enemies shall yield *feigned obedience* unto Thee." Because their crops will fail if they do not (See Zech. xiv. 16-19). In every dispensation man has failed, and this time of blessedness will be no

exception. We find at the end of the thousand years, the devil is loosed again, although only for "a little season," and gathers an army from the four quarters of the earth, together against Jerusalem to battle, "the number of whom is as the sand of the sea," "And fire came down from God out of heaven and destroyed them."

"And the devil that deceived them (after his liberation from the bottomless pit) was cast into the lake of fire and brimstone, where the beast and the false prophet ARE (having been there over a thousand years already), and they shall be tormented day and night for ever and ever" (Rev. xx. 7-10).

THE END OF THIS WORLD.

We read, in 2 Pet. iii. 1-13, that this earth is to be destroyed by fire: that like as the heavens and the earth, in Noah's day, were by the Word of God stored with water, and the heavens were opened, and the fountains of the great deep broken up, "and the world that was then being overflowed with water perished." So, "the heavens and the earth which are now, by the same word have been stored with fire (R.V.) against the day of judgment and perdition of ungodly men." "And the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." "Nevertheless we, according to His promise, look for NEW HEAVENS AND A NEW EARTH, wherein dwelleth righteousness." This probably takes place simultaneously with

THE JUDGMENT OF THE GREAT WHITE THRONE.

What a marvel it is that men and women with the Bible in their hands will stoutly maintain there is no hell, no eternal punishment, and still pretend to believe it.

We have frequently heard friends at parting use the expression, "Be good to yourself," and we would beseech our readers to look at the matter calmly, and in the light of an endless eternity to be lived through somewhere. Dear reader, remember as you read the following awful scene that if you die unsaved, you shall be there YOURSELF, as surely as God is true.—"I saw a great white throne, and Him that sat on it, from Whose face THE EARTH AND THE HEAVEN FLED AWAY." "And I saw THE DEAD SMALL AND GREAT, STAND BEFORE THE THRONE, and the books were opened (and the dead were judged out of those things which were written in the books according to their works), and the sea gave up the dead which were in it. And death and hell delivered up the dead which were in them (that is, the grave delivered up the body and hell delivered up the soul), and they were judged every man according to their works; and death and hell were cast into the lake of fire (that is, the inhabitants of the grave and hell, the bodies and the souls reunited). This is the second death, and WHOSOEVER WAS NOT FOUND WRITTEN IN the Book of life was cast into the LAKE OF FIRE" (Rev. xx. 11-15, R.V.) But, says one, "If we are dead, it will be all right, for we shall be beyond its sphere." Death is not non-existence. If you are unsaved, God reckons you dead now; that is, spiritually dead to Him. And the second death is eternal separation from Him. "And you hath He quickened who were DEAD in trespasses and sins" (Eph. ii. 1.)

We read in Mark ix. 43-46, "If thy hand cause thee to offend, cut it off." "If thy foot cause thee to offend, cut it off." "If thine eye cause thee to offend, pluck it out." Better to enter into life maimed, halt, or with one eye, than having two hands, feet, or eyes, "to be cast into hell,

into the FIRE THAT NEVER SHALL BE QUENCHED, where THEIR worm dieth not, and the fire is not quenched." What solemn and portentous statements these are, for dying men and women. We believe the thought is, that the body of the unsaved carries the *corruption* of the grave, and the soul the *torment* of Hades, to the lake of fire. But the Christian, although he may go to the grave, yet at the resurrection of life, his corrupted body will put on incorruption. As Job says, "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. xix. 25-27).

NEW HEAVEN AND A NEW EARTH. THE DESTINY OF THE RIGHTEOUS.

"And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away, and there was no more sea ; and I, John, saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband ; and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful ; and He said, It is done ; I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things, AND I WILL BE HIS GOD, AND HE SHALL BE MY SON" (Rev. xxi. 1-7).

THE LAKE OF FIRE. THE DESTINY OF THE WICKED.

“But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, SHALL HAVE THEIR PART in the lake which burneth with fire and brimstone, which is the second death” (Rev. xxi. 8).

AND THERE IS NO REPENTANCE AFTER DEATH.

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still” (Rev. xxii. 11). “For the redemption of their soul is precious and it ceaseth for ever” (Psalm xlix. 8).

“In the place where the tree falleth there it shall be” (Eccles. xi. 3). WHO AMONG US SHALL DWELL with the devouring fire? WHO AMONG US SHALL DWELL with everlasting burnings?” (Isa. xxxiii. 14).

WHAT MUST I DO TO BE SAVED?

In view of what has gone before, this is a very important question. The Holy Spirit says (Prov. xxii. 3), “A prudent man foreseeth the evil, AND HIDETH HIMSELF; but the simple pass on AND ARE PUNISHED.” We read on the book, (at the left-hand corner of the chart) “The entrance of Thy words giveth light,” and the passage continues, “It giveth understanding unto the simple (Ps. cxix. 130). This is how the fool may become wise, and in Jer. viii. 9 we read, “The wise men are ashamed, they are dismayed and taken; lo, THEY HAVE REJECTED THE WORD OF THE LORD, AND WHAT WISDOM IS IN THEM?” This is how the wise man becomes a fool. Man’s idea of “how he must be saved” is always a turning upside down of God’s way. He thinks if he does the best he can, says his prayers, attend to his duties,

surely he will get salvation. But God says (Isa. lxiv. 6), "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Notice, it is not all the lies you ever told, or all the sins you committed, are as filthy rags; but all your righteousnesses, which include only your very best, such as your Bible reading, Sunday-school teaching, the money you give to the cause, etc., etc. If you are not saved now, reader, you never did anything yet to please God. "They that are in the flesh cannot please God" (Rom. viii. 8). Others say that if we love God and keep His commandments we will be all right. But you neither do the one or the other. God says to you in, Gal. iii. 10, "As many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in ALL THINGS that are written in the book of the law to do them."

To lost, helpless, and ungodly sinners the Lord proclaims, "Ho, every one that thirsteth, come ye to the waters, and he who hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." "*Incline your ear, and come unto Me; hear and your soul shall live*; and I will make an everlasting covenant with you, even the *sure mercies* of David (Is. lv. 1-3). "Be it known unto you, therefore, that through this Man is preached unto you the *forgiveness of sins*; and *by HIM all* that believe *are* justified from *all* things from which ye could not be justified by the law of Moses" (Acts xiii. 38-39).

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, *but have* EVERLASTING LIFE" (John iii. 16). In the previous passage we have "forgiveness of sins, and justification." This last carries us a step farther,

“everlasting life.” Jesus says again, “Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation (or judgment, R.V.), but *is passed from death unto life*” (John v. 24). Verily, verily, I say unto you, he that believeth on Me “HATH EVERLASTING LIFE” (John vi. 47).

These are the words of the Lord Jesus, and He says, “Heaven and earth shall pass away, but My words shall not pass away.” But we know that men raise a storm of objections to the blessed truth, that if man is saved he is saved for all eternity. What! they say, are you saved whatever you do? You don’t believe in falling from grace and being lost? All this reasoning of man’s, comes from failing to comprehend the truth of the two births, and consequently the two natures, which every child of God has. Paul divides himself up into two people, and he calls one of them “I myself,” and the other one “sin”; read carefully Rom. vii. 14-25. People tell us this was when he was in his justified state, before he was sanctified. Paul was sanctified the minute he was saved, and he writes this ~~ten~~¹⁵ years afterwards.

In the next chapter he says, “The carnal or fleshly mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” This mind of the flesh is in every man born of the flesh, but we who have been born of God are to reckon it dead or out of God’s count.

“The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye may not do the things that ye would.” “And they that are Christ’s *have* crucified the flesh with its affections and desires” (Gal. v. 17 and 24 R.V.). The old

man exists, and will sin at every opportunity. "He that practises sin is of the devil." Whosoever is born of God, doth not practise sin, for His seed remaineth in him; and he cannot practise sin, because he is born of God (1 John iii. 8-9). Yet in this same epistle the apostle, writing to the children of God, says, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John i. 8). A child of God may fall into grievous sin, and every one fails; but if one profess to be a Christian, and yet goes on living in sin without God visiting him by the rod, we may safely conclude such an one is not a child of God at all, for the Lord chastises His own children. "Whom the Lord loveth He chasteneth, and scourgeth every *son* whom He receiveth. If ye endure chastening, God dealeth with you as with *sons*; for *what son* is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and *not sons*" (Heb. xii. 5-11).

If one is really born of God nothing can ever alter that, but as in natural things so in spiritual, there are both disobedient and obedient children. The rod has to be taken to the unruly. We read, in John x. 28-29, "I give unto them *eternal life*; and they shall *never perish*, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Again He says (John xi. 25-26), "I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live." If you unsaved one, dead in trespasses and sins, receive Jesus, you will pass from death to life. The next verse says to you who have life, "And whosoever liveth and believeth in Me shall never die. *Believest thou this?*" Jesus makes this positive assertion, and asks us if

we believe it. There are thousands of His professed children who say to His face, "No, we do not." A preacher said when we were preaching it a few weeks ago, "It is a devilish doctrine." The Holy Ghost, through John xx. 30-31, tells what that Gospel was written for. "Many other signs truly did Jesus, which are not written in this book ; but these are written, that *ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name.*" And then, again, in 1 John v. 13, we read what the epistle was written for—

"These things have I written unto you *that believe on the Name of the Son of God*; that YE MAY KNOW THAT YE HAVE ETERNAL LIFE." The question then at the beginning of our chapter, "What must I do to be saved?" is answered by the inspired apostle. "*Believe on the Lord Jesus Christ, and thou shalt be saved*" (Acts xvi. 30-31). And the Lord Jesus Himself gives the solemn alternative, "*He that believeth not SHALL BE DAMMED*" (Mark xvi. 16).

READER, WHERE WILL YOU SPEND ETERNITY ?

"A prudent man foreseeth the evil, and hideth himself ; but the simple pass on, and are punished" (Prov. xxii. 16).



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